WORKERS of the WORLD UNITE

THE INTERNATIONAL SOCIALIST

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The Passing Show.

Capitalism means "paytriotism."

Socialism means applied science.

Many buy their mental food wrapt in a daily paper.

The workers operate the industrial machine, but leave the political machine to the master class.

Through the ownership of the political machine, the exploiters have become the owners of the industrial machine.

Hit the ballot box with an axe, and you will hear the capitalist laugh.

Human society has been likened to a hive of bees, but bees do not allow the drones to control the working bees.

Strikes and rioting are but social seismographs, indicating that a mighty upheaval is preparing.

The masters own the workers' jobs, and utilise the unemployed to keep down the cost of their ownership.

Alcohol is said to be coming into use as a fuel for machinery. It has long been in use to stoke up the workers during elections.

A boy immigrant ran away from an Australian "Cockie" a few days ago, and when asked why he had done so, said he could not live without some sleep at night.

The farmers of New South Wales are opposed to Socialism, because they have been told that it means "dividing up." Meanwhile they raise the crop and cart it to the railway siding where the banks take charge of it for the financiers.

Most good things have been thought to be dangerous at first. Socialism is still howled at by the daily press prevaricator.

The cave-dweller declared the opponent of cannibalism to be insane. His descendants declare the opponents of Capitalism to be dangerous.

The worker who joins an anti-Socialist organisation helps to put clubs into the hands of policemen to bludgeon strikers with.

Those who declare that Socialism would degrade womanhood are generally ready to employ her at starvation wages, and jail her when she wants to use the ballot.

In order that the worker may be poorly fed physically the capitalists take care that he is poorly fed mentally by the daily press.

Some people's idea of revolutionary propaganda is to jump on a flag, sing Hallelujah, and strike at the ballot box with an axe. The Chinese are more sensible: they employ crackers to make a noise.

A number of English politicians have arrived. They profess to be impressed by our industrial legislation. They will be amazed to find that even the right of the worker to leave his job and starve has been taken away.

The worker who desires that his class will one day work for itself will work for Socialism to-day. He who is satisfied with wage-slavery will join anti-Socialist organisations, which defend Capitalism.

Those who ask who will do the dirty work under Socialism should note the dirty work now being done by the kept agents of Capitalism.

The Federal vote at last elections turned out all right after all. Neither the Libs. nor Labs. are strong enough to do anything, they are so evenly balanced. They are powerless to do the workers any further injury for a time at least.

People as a rule, says Ruskin, only pay for being amused or being cheated, not for being served. Five thousand a year to your talker, and a shilling a day for your fighter, digger, and thinker is the rule.

The Adventures of William Mug.

He Goes on Strike and is Fined.

The universal unrest has even reached the Vatican. The Pope's Swiss guard recently demanded better conditions, and, these being denied, the guards mutinied. They sang the "Marseillaise," and cried "Viva, Garibaldi!" before the Papal Palace.

Joe Cook is going to become undertaker and bury Socialism. It is buried with strange regularity, but it generally rises again. The fact is that the quacks of capitalist politics do not make sure that it is dead before they bury it. They will know some day that it can neither be killed nor buried.

Our opponents say Socialism won't work. They believe the present system does work, and so it does—it works no end of evil.

When you are digging weeds up in your garden, do not forget to dig up some of the weeds planted by Capitalism in the social system.

In the cabled accounts of the terrible railway smash in England a most pathetic incident was described. While the rescuers were putting forth every human effort to extricate the sufferers from the burning wreckage, a clergyman, no doubt overcome by the dreadful sight, did a characteristic thing—he prayed.

Under Capitalism millions are being destroyed in the general wreckage, and the clergy can only pray.

If virtue paid better than vice, there would be little vice. There would be a virtue trust where there is now a vice trust. This truth seems to have been unknown by Andrew Carnegie, who declared at the Peace Conference that if the Kaiser would command Germany to disarm the peace of the world would be assured.

The Kaiser, like King George, is next to powerless in the matter. While the ruling plutocracy is able to make money out of the manufacture of armaments, England and Germany will believe in war and warlike preparations. Show them some other and better way of making their living, and their political, religious, and ethical beliefs will alter. A people's beliefs are grounded on economic foundations.

"Culture" under Capitalism consists of being trained to make the other fellow bring his grain to your mill.

Under this system a man feels better when he realises that he has shown someone a point in a business deal than he does after he has done a good deed.

Sentiment and honor are bad equipment in the struggle for existence under Capitalism. The man who thrives by buying labor power and selling the product of other men's labor needs some of the qualities of our savage ancestors.

In the old days, spoken of by Thorold Rogers, those who worked possessed. Now things are so arranged that those who work want, while those who do nothing possess most.

In Chicago, where the supply of cattle and pigs has been cornered, certain people are suggesting that the eating of horses and dogs should be encouraged. Stray dogs and worn-out horses are cheap, hence the suggestion.

George Wetten recently visited William Hohenzollern in Germany. George is King of England, and William is Emperor of Germany, and they are related by marriage. They have good jobs at a good salary, and all they are required to do is to pose for the worship of the ignorant, while their employers loot and make war upon the workers. George is a great Bible reader and racehorse-owner.

Judge Heydon is hard on the worker who strikes, but when we consider how often the worker is struck, and even "knocked out" of his job, the Judge should not be so grumpy if he occasionally strikes back.

Joe Cook, in his attack upon Socialism, resembles a dog at a porcupine. He barks, but doesn't know what to do.

Those who control the finances and industries of a nation have most influence upon its beliefs. They use Kings and rulers as mere figure-heads, though our own Labor Party believes very strongly in Andy Fisher.

While a representative of the Czar was at work at the Hague, taking part in the Peace Conference, 40,000 textile workers were locked out at Lodz, and were being overawed by armed Cossacks, and bludgeoned by police officials.

Two tenement houses recently collapsed in Dublin, and 13 families were buried in the ruins. It is safe to say that neither landlords nor financiers were amongst the killed and injured.

"King Manuel of Portugal," we are told by the cables, was married on September 4 to a Hohenzollern Princess. He is already being reposted as "King Manuel of Portugal," and, now that he is married to royalty, we may expect incessant attempts by the royalties and loyalists of Europe to reimpose him upon the Portuguese people.

The papers tell us that the police have made six arrests in connection with a stolen necklace, valued at £150,000. If all thieves connected with the stealing of that necklace were arrested, their number and quality would surprise even anti-Socialists.

The British Parliamentary Party paid a visit to the Lithgow Small Arms Factory, just to see how we are preparing to defend the property of our rich uncles in Britain. One of the number said that "one of the things that struck them most was the extraordinary and intense feeling of loyalty (Rats!) in the Dominions." He added that "it was hoped to bring the Old Country up to the same level." A gentle way of letting us know that in Britain the people are not so raving loyal as some are here.

The Federal Attorney-General doesn't see why he should not accept retainers from the Commonwealth and from those who attack it at the same time. Like the armament trust, he believes in having an interest in both sides in any quarrel that eventuates.

Manly and Brookvale Labor Leaguers are anxious to oust Dr. Arthur at the next elections, but realise that it will be difficult to beat him on a Liblab issue. They are inclined to hide the sacred platform, and run a candidate as an Independent. The platform is being deserted both inside and outside of Parliament.

During the garment workers' strike in New York, a number of the most active strikers among the girls and women were dragged into the police court, and fined, with the usual alternative. In the same court women of the "red light" districts were also fined and sentenced to gaol. The courts have the same punishment for women who resort to dens of shame and those who fight for improved wages and conditions. It is wrong to live in the "red light" districts, and wrong to struggle to live without resorting to them.

The official organ of the Chicago I.W.W., published in Pennsylvania, had the following:—

"The red element of the Socialist Party would be better off outside the party. To expect the S.P. to do them any good is like trying to eat beef steak from a live steer."

On this "The Miners' Magazine" commented:—

"The Socialist Party can well afford to lose "the red element." Men who are continually lauding themselves as fighters and revolutionists seldom indulge in anything but noise. Men who desire to be known as the "red element" are cheap soldiers, yearning for the limelight. Men who have done real fighting in the struggles that mark the pages of the world's history carried no bugles to make known to humanity that they belonged to the "red element."

A Sydney daily a few days ago published a picture of an English family—a father and mother and six little girls—who "would like to come to Australia, but lacked the means to do so." It was explained that the father is at present earning 18s. per week, out of which he pays his employer 3s. for rent. He was "vouched for as a very desirable immigrant, who was anxious to come to Australia, but owing to his small earnings cannot hope to save sufficient money to finance the voyage." Men and women who can feed and clothe a family of eight on 15s. a week would no doubt be "very desirable" to the exploiting fraternity. If the poor chap had saved enough out of his fifteen bob a week to finance the voyage he would have been immortalised.

The "Voice of the People," formerly the "Lumber Jack," an I.W.W. paper edited by Covington Hall, says: "Under date of July 17th we have a letter from Fellow-worker J. Menke, of Chicago, saying that Trautmann is now working with the S.L.P. in Chicago. With Miller's masterful refutation of his "charges" re the Lawrence strike and defence funds in "Solidarity," this news about disposes of Trautmann. All we can do is to weep over one more "great leader gone to rest." We have read Miller's "masterful refutation," and don't think it is worth twopence a bushel.

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s Never hope to get anything from others. Remember that the wise and most powerful, even if they give you the most beautiful things, make slaves of you at the same time.—Ferrer.

Socialists and the Anti-political I.W.W.

Syndicalism and Anarchism.

Clearing the Atmosphere,

In a letter to a friend in Sydney, Covington Hall, editor of "The Lumberjack," states that the name of that paper has been changed to "The Voice of the People," after the great French Syndicalist paper of that name."

The mere fact that the editor of an I.W.W. paper is getting more into line with Syndicalism may of itself not stand for much, but taken in connection with other happenings in America, it becomes significant and illuminating.

At the present time there is in America a distinct widening of the breach which now exists between Socialists and anti-political I.W.W'ists., and the latter are now so much opposed to political action that they have paraphrased the Socialist urge, "Strike at the ballot box," by adding three words, and making it read, "Strike at the ballot box with an axe."

Representative I.W.W. organs display a growing animosity to Socialism and Socialists who advocate political action, and the latter, recognising this animosity, and realising that it means a trend in an opposite direction to that which they believe leads to the social revolution, are only too anxious to meet it halfway.

"Is 'unity' to exist?" asks Louis Fraina, "by Socialists 'lying low' and allowing political action, an indispensable weapon of the Revolution, to be hostilised?" and Fraina answers, Decidedly not, and proceeds to show up the points of difference between the political and non-political organisations.

Eugene Debs says: "I am an industrial unionist, but not an industrial bummery-ite," and he writes scornfully in the August number of "The International Socialist Review" of the "I.W.W. and its programme of sabotage and "strike at the ballot box with an axe." Debs charges the "anti-political actionists and physical forcists" with trying to "disrupt and destroy the United Mine Workers of West Virginia." He says:—

"I am not at all in harmony with its entire programme, and there is much in it that I would change, but I believe that, properly encouraged and rightly directed, it can within the near future be made a thoroughly revolutionary industrial union, one of the greatest in the world, the "Hallelujah I'm a Bum" element to the contrary notwithstanding."

These and other passages from Debs's article show that he has no love for the I.W.W., and that neither have the United Mine Workers of West Virginia, whose officials are almost Socialist to a man.

John O'Neill, editor of the "Miners' Magazine," the official organ of the Western Federation of Miners, is, like Daniel De Leon, a bitter opponent of the non-political I.W.W., and the Western Federation of Miners, judging by its magazine and its editor's attacks on the non-political I.W.W., must be as bitterly opposed to it as is the United Mine workers of West Virginia. Says O'Neill in a recent issue:—

"'The New York Call' devotes considerable space calling on the local I.W.W. of New York to explain the assault of its members on the American flag at a Socialist meeting held on May 1st."

"'The Call' should use its space for a better purpose. The man or woman who assaults a flag has no more intelligence than a bull who becomes maddened at a red rag."

Of Moyer's work O'Neill quotes approvingly from "The Lead Belt News," of Flat River, Missouri: "President Moyer's sweeping victories in the Lead Belt elections attest to the esteem in which he is held by the miners. Moyer's remarkable strength of character is demonstrated by the fact that he has retained his mental poise in the face of difficulties and persecutions which killed one man, and drove another to virtual anarchy. Moyer is an unusual man."

The kick at Haywood's friendship with the anti-political I.W.W. in this is in the reference to the one driven to virtual anarchy.

"The Los Angelos Citizen," in an editorial on the I.W.W., says: "The editor of 'The Citizen' has listened with his own ears to the verbal assaults of representatives of the I.W.W. on the flag, Socialism, and particularly the American Federation of Labor—designated by them the "American Separation of Labor."

Scores of other extracts might be given to show that Socialists in America are strongly of opinion that the anti-political I.W.W. is anti-Socialist and anarchistic, and now that editors like Covington Hall are recognising their affinity with Syndicalism, which is endorsed and advocated by well-known anarchists, the atmosphere begins to clear, and men and women in the different organisations commence to know where they stand.

Fraina says:—". . . . Revolutionary Syndicalism in France arose with the entrance of the Anarchists into the syndicates who 'bored from within,' emphasising not revolutionary principles, but militant possibilist action." He quotes Sorel, who says: "Historians will some day see, in this entrance of the Anarchists into the syndicates, one of the greatest events that have happened in our time."

In a book entitled "Syndicalism and the Co-operative Commonwealth," by Emile Pataud and Emile Pougat, we are shown how the Revolution is to be brought about by sabotage and physical force. This book bears the endorsement of Anarchists and Syndicalists, and Peter Kropotkin writes an appreciative preface to it, in which he says: "This book of Pataud's and Pouget's makes us think about all these things, and that is why it should be spread abroad everywhere, read everywhere, discussed everywhere."

From the contents of this book, and the tactics it advocates, it is clear that there is little, if any, difference between European Syndicalists and Anarchists and the anti-political I.W.W'ites. of Amercia. De Leon and other Socialist writers have long denounced the Chicago I.W.W. as an Anarchist organisation, but the soft impeachment has been denied hitherto. Now, however, with Trautmann's secession and the alarm in several locals who have, since his attack, cancelled their bundle orders with I.W.W. organs, the connection is becoming clear enough for editors of I.W.W. papers like the "Voice of the People" to admit it.

In these reflections we are not attacking the I.W.W., but are simply endeavoring to show how the air is clearing, and how the different organisations which are opposed to Socialism are discovering in such opposition a common bond of unity. Local I.W.W. speakers who are bitterly opposed to Socialism in the same way, and for the same reasons, that I.W.W'ites. in America and Syndicalists and Anarchists in Europe are opposed to it, do not yet realise that they are more Syndicalist and Anarchist than they are Socialist and Industrial Unionist, but they are groping darkly towards the truth, and ere long we may expect them to find their bearings.

The tramway workers of Dublin, in their strike for better conditions, were met by the capitalists with the argument of batons and bayonets. Hundreds were injured by the authorities because they fought for material benefits. In Belfast and Londonderry, where the workers were only fighting over religion, the same ruling class smiled upon the different factions.

When you have finished with this paper, pass it on to a friend.

Victorian Wage-slaves Revolt.

The Industrial Appeal Court.

A Decision of the Court causes a Strike.

(By Anti-Compromise.)

The long list of strikes, which are a feature of our industrial life, as well as a manifestation of the class war, was added to on Thursday, August 14th, when some 200 members of the Fuel and Fodder Union went on strike, as a protest against the decision of the Industrial Appeals Court in reducing their wages from 60/- to 52/- per week and lengthening their hours from 48 to 54 per week.

By Sunday, however, as a result of a special meeting, the men were persuaded to return to work on the grounds, first, that they had struck without consulting the Industrial Disputes Committee of the Trades Hall, and, secondly, because, it was argued, that it was advisable to secure a conference with the employers prior to definite action being taken. In course of time the representatives met, and as a result of both sides remaining obdurate, the men are again on strike, and work in this connection is at a complete standstill.

So far as the men being advised to return to work on the grounds that they had done wrong, in not having consulted the Industrial Disputes Committee, let it be understood that the fault in this connection does not lie with the men, but with the officials, who proceeded to take a ballot to determine whether a strike should be declared or otherwise (knowing full well that they were pledged to consult the Industrial Disputes Committee in all matters likely to lead to industrial war) the result of the ballot being a declaration in favour of a strike, being declared, the said officials immediately saw fit to practically denounce the action of the men and to advise them to return to their employment, in this way using the Disputes Committee as a lever whereby to trick the men into a surrender, or to hush the trouble up as far as possible.

The trouble, as previously remarked, commenced as a result of the Industrial Appeals Court having upset the decision of the wages board, which granted the 60/- per week of 48 hours.

Of course, the employers from a legal standpoint have a perfect right to appeal to a higher court, either against the decision of a wages board or arbitration court, and the employees who endorsed the principles which underlies both wages boards and arbitration courts, as tribunals for the settlement of industrial disputes, have no valid ground for complaint, as their endorsement of same, amounts to a declaration that their interests and those of their exploiters are identical, and that disputes can be settled by argument instead of the weapon of unionism, consequently neither arbitration courts or wages boards exist for the granting of either side whatever they desire (at least so we are told).

That arbitration courts and wages boards have been tried and found wanting to the intelligent and militant worker, goes without saying, but to those who still cling to the idea of identity of interests, of masters and slaves, and the peaceful settlement of the disputes, which arise from time to time (with greater frequency), this latest conflict caused as a result of the clash of opposing interests ought to prove quite an eye-opener.

Another feature of the struggle is the fact that members of the carters and drivers union are involved, the struggle so far as they are concerned being forced upon them.

This of course goes to show the interdependence of all sections of the working class, as well as demonstrating the necessity for One Union, with organisation according to sections of industry.

Advocates of wages boards and arbitration courts finding the opposition to same increasing are being sorely pushed for a decent argument, the latest being, not that wages boards and arbitration courts are being rapidly played out, but that the Industrial Appeal Court has got to go.

But no matter how much they desire their class to fool with such tribunals, between times their class is gradually being forced, thanks to relentless economic forces to fall back upon, what is termed by the plute press the brutal weapon of the strike, a weapon by the way no more brutal than the lockout, and a weapon which unless it were a veritable bludgeon in the hands of labour would be no use to labour, since the world is for the strong, and the race to the swift.

But what those peaceful arbitration courts, wages boards advocates forget, is that there is an economic factor determining wages, etc., and that in proportion to the abundance of labour offering, the opportunity for class-biassed judges to give decisions averse to labour will present itself, and the power of unionism weakened, and that of the employers correspondingly increased, upon the other hand scarcity of labour gives power to unionism to dictate its terms.

The reduction in wages referred to has therefore placed the slaves in question with their backs to the wall, if they win it will be as a result of their industrial strength, if they lose it will be as a result of their industrial weakness, hence the reason for sound organisation industrially, since in those days of rapid and sure trustification of industry the labour trust as a weapon at the disposal of those who toil, forward their comrades with the work of education on behalf of Revolutionary Unionism, and Socialistic political action, which will make possible the Socialist Commonwealth, and the termination of age-long class struggles.

Class Struggles.

The Keynote of History.

Rebellion the Watchword of Progress.

All through the ages, from the earlier forms of chattel slavery and serfdom to the development of modern wage-slavery, history reveals the existence of a struggle of classes. The exploitation of the masses by an "upper," or ruling, class has been the basis of them all. Struggle, struggle, struggle, is the keynote of history. On the one hand, masses of workers, driven to their work like beasts of burden: on the other hand, the few always enjoying the wealth the workers produced.

Never was there a time when the herded were quite content with their "lot." "Rebellion," a thing hateful to the exploiter, and noble to the lover of his kind, has been the watchword of progress. Even the Roman slaves rose in rebellion.

So long, therefore, as exploitation exists in any form we will have slavery and the warfare between the exploiting and exploited classes.

Socialists seek to make the workers conscious of this class antagonism in order that they may put an end to it. For in a society so organised that enjoying its benefits would depend upon the social value of the work performed, there could be but one class—the class of useful workers; and but one interest—the interest of those workers. Then would be applied the text which preachers seldom treat of: "If any will not work, neither let him eat."

The war of the classes is ever based upon the conditions of production and distribution that prevail at a given period. The economic basis, as feudalism or capitalism, also determines the political, religious, philosophical, and other institutions of the period. Thus under feudalism, which was a system founded on land ownership, the landlord class ruled society. Under capitalism the State is capitalist: the Supreme Court a trust bulwark: the Senate a millionaires' club. The capitalist finances religion, and the churches declare capitalism God-ordained. Philosophy, having received its dole, looks wise, and pronounces capitalism the best of all social systems. Science, no longer moved to seek for truth, is become the handmaid of the manufacturer, even there more often concerned with problems of adulteration rather than with contributing to the wealth and comfort of mankind.

Only through an economic reconstruction of society, wherein the powers of production shall become public property and production for the social benefit, can society be regenerated, and the struggle of classes be made to cease.

Right here someone may say: "But there are no classes in this country!" What such a one has in mind is the old feudal class distinctions of lord and serf, survivals of which the titles at least may still be found in Europe. Nevertheless, we do have classes here, despite such theories as that all have political rights: all are equal before the law: all have equal opportunity to work out their own welfare.

No one, in his senses, would hold that John D. Rockefeller and the driver of a Standard Oil waggon are in one and the same class. The basis of class distinction is an economic condition. The Standard Oil waggon-driver may be, and no doubt is, a better man, a more useful man to society than John D., but one is slave, the other master.

The very newspaper that will in one breath deride the idea of class distinction here will, in the very next breath, laud some capitalist or capitalist politician as a "friend" of the working class.

The Socialist is not responsible for the existence of class hatred. Class hatred springs from the class antagonism between the exploited working class and the class of capitalist exploiters. In Europe as here, and here as in Europe, there is an identical class antagonism, for the very simple reason that the economic system of the two continents is identical.

Socialism is essenially an economic proposition. Its aim is not to capture political office and reform that. The aim of Socialism everywhere is to inaugurate a social system which will do away with the robbery of the workers. It aims to capture State from the capitalist, just the same as an army aims to capture the fortress of an enemy, to dislodge it from power.

—N. Y. "People.

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The Worker and the University.

How the Workers' Educational Association is worked against the workers in Britain.

(By Luke Jones.)

For some years past the need for educational facilities to the understanding of fundamental, economic, and social principles and movements has pressed itself home to thousands of the working class. As a natural result societies and organisations of various types have sprung into being, whose objects are to direct the study of such subjects as economics, industrial history, &c., into those channels which, in their opinion, the stream of knowledge should flow to carry the workers safely past the maelstrom of capitalist exploitation into the sea of economic freedom.

In England some good, sound work has been done by local bodies, with little or no assistance beyond that which the meagre time and money the worker has at his disposal can give. Working men and women enthusiastically studied the history and economics of their class, strenuously striving to become efficient enough to impart their knowledge to others. In some cases individuals were sent to Ruskin College, Oxford, to pursue their studies, the idea being to bring the scholarly methods of the snob University to bear upon the workers' desire for knowledge, and thereby create an efficient body of teachers, capable of bearing the lamp of learning into the Stygian darkness of working-class ignorance.

All went well until the hirelings of the parasite class, perceiving the danger that lay ahead for their masters if the worker organised his own education on sound class lines, set about capturing the control of bodies which had education for their object. (Education is here understood as economics, industrial and political history, &c.) Under the pretence of giving the worker the best means for obtaining education short of going direct to the Universities, tutorial classes were formed, under the auspices of the "Workers' Educational Association." Many innocent and earnest workers wasted night after night in these classes before the "natur of the baste" dawned upon them, and they withdrew from the intellectual pitfall set for the unwary by the Jesuitry of capitalistic Oxford.

Now, if when "I left my country for my country's good" I had said goodbye to the W.E.A., I would gladly curse its evil ways, and thank God Australia is not as other countries are. But, alas! Mr. A. Mansbridge, the secretary of the W.E.A., has arrived in Australia, and has delivered several lectures upon the need for an Australian W.E.A., the outcome of which is seen in a move from the Trades Hall (Sydney) to launch a scheme of tutorial classes, moulded upon the lines laid down by the W.E.A.

I pass the proposals for the organisation and conduct of the scheme; they are matters of detail which do not concern the present purpose of this article. What I wish to warn the workers about is the underlying motive and principle upon which the W.E.A. proposes to work in Australia, and, in point of fact, does work in England.

The chief subjects for study as suggested by the leaflet headed "Australia: Paper No. 1," are economics and industrial history. Very good! No Socialist will disagree with this choice of subjects, as both are the bases upon which is built the philosophy of Socialism. The teachers are to be drawn from the University and classes may select their own text books.

The question now presents itself: "What objection can there be to such an excellent system?" We shall see.

Let us suppose that a class is started for the study of economics, and the students desire their teacher to select the text-book. Being a University man, he will at once name Professor Marshall as the economic genius of the nineteenth century, and forthwith proceed to pump his "Economics of Industry" into the thirsty minds of the ingenuous students. Here they will learn that interest and profit are synonymous with the highest happiness of mankind; that they are the "Rent of Ability: Wages of Superintendence," Reward of Abstemption, and other "high-falutin" clap-trap so dear to the heart of the successful pork merchant. Machinery will assume the attributes of lightening the toil of the wage-slave and "creating" more work. Moreover, the "brains" of the capitalist class will appear in their true perspective to a wondering and thankful people, who should beware of such triflers with economics as Marx. The exploitation of labor through the extraction of "surplus value" will be carefully hidden behind a formidable array of abstruse and unintelligible economic formulae, that are as meaningless, vague, and unscientific to the Marxian as the Astrology of the Chaldeans is to the modern astronomer. The study of economics after this fashion will soon develop minds so saturated with bourgeois thought that nothing short of a miracle could turn them into useful factors for social progress. The unfortunate dupes who form the nucleus of Labor's army of education will then be turned loose amongst the habitues of the Trades Hall, well armed with sufficient mental chloroform to dose the whole working class into the most complete state of subservience and economic blindness that ever the roseate dreams of Gradgrind and Co. portrayed.

The cunning of the capitalist hack who scribbles volumes of rubbish to bolster up a system that is cursed with the blood and sweat of millions of human cattle is even more cunningly used to damn the flowing tide of Socialistic thought by endorsing it with the euphemistic title, "Workers' Educational Association." As in the realm of politics anything well garnished with that "blessed word," Labor, finds ready acceptance from the chronic dyspeptics who have gorged their "innards" away upon "Labor" legislation, so under the name of working-class education thousands of innocents are annually crammed with written garbage, which a future generation will consider a fair measure of the insanity of our time.

Again: Perchance the students may select their own text-book. For instance, Marx. What then? The W.E.A., to save its face, is bound to assist the students in any studies they may choose, but the last thing it wishes in the world is that the text-book on economics be "Das Capital." Nevertheless, a teacher will be sent *from the University*. Now, the Universities refuse to recognise or teach Marx in the ordinary curricula so if someone desires to become acquainted with his works it must be done quite apart from other economic studies. No degrees are granted, no matter how efficient the student may be in interpreting the philosophy of the Darwin of Economics. His writings have been banned with book, bell, and candle from the sacred cloisters of the bourgeois cramming factories. The capitalist knows his business, both as exploiter and pedagogue. And in the latter respect his University bond-slaves carefully guard his interests when they refuse recognition to Marx, for so clearly and pitilessly does he attack the foundations of Capitalism that even a University Professor can see that the downfall of the system is inevitable.

The chance of getting a University man qualified to instruct a class in the principles of Marxian economics are very small. And even if one is obtained, since his studies must have been purely private, the vaunted value of University training and study will be absent; therefore the object of the W.E.A. will not be attained. Teachers of Marx can be had without travelling to the University who have graduated in the best school for the purpose; who have actually sampled the legalised robbery so explicitly portrayed in "Das Capital;" and who, therefore, have had theory clenched with that practical knowledge so essential to the finishing of one's education.

Mr. Mansbridge will, of course, argue that no system of economics is the whole truth, and that trained economists can render Marx equally as well as any other system. My reply to the latter part is. Why don't they? When they have attempted anything, the interpretation of the subject has been so vitiated by capitalist bias that the essential points have been relegated to a back seat, and the rest so distorted as to be absolutely valueless to the working class.

The former part of the statement will be dealt with more fully in a subsequent issue. For the present I content myself with these remarks.

No system of biology is the whole truth. Nevertheless, this does not affect the fact that the Darwinian school, whilst subject to modificaion all the time, is the only tenable one from the viewpoint of modern science, and no matter what the claims of quasi-scientific and metaphysical systems are; no matter how eloquently their supporters plead for toleration, their claims rest solely upon scientific fact, and will be brushed aside if based upon anything else. So with Marx: Whilst the host of economic prostitutes publish their volumes of scribble, reeking with side stabs at Marx, that simply glance aside as the arrow of the savage aimed at a Dreadnought, he lays bare the fact that in the economic as in the mathematical world, two and two make four.

All that has been said regarding economics applies equally to history. The W.E.A. asserts by implication that history can be read impartially. Consequently the lessons of history can be summed up in a relation of the spicy incidents of the court life of the Stuarts, or how often "Victoria the Good" (sic!) changed her socks. The Socialist replies that all history is the history of the economic progress of mankind, manifested in ever-changing social, political, juridical, literary, and religious institutions, and resolving itself into a successive series of class struggles that have culminated in the final and most gigantic one of all time, viz., the struggle between the capitalist class and the working class, consequent upon the exploitation and degradation of the latter. The downfall of the system is demonstrated by both history and economics. The very joy bells of capitalist victory sound also its crack of doom. It only remains for the working class to give moral and legal expression to the revolution, and the blood-stained pages of history will turn over to a clean chapter, in which posterity will read the beginning of human freedom and the opening up of a splendid vista of possibilities for generations yet to come.

Finally: If you want education, read this paper, and the literature offered for sale in its pages, and pass it on. Leave the W.E.A. to the crawlers and lick-spittles, join the A.S.P., and work for the uniting of all revolutionary bodies into one solid phalanx, that will go on conquering until the "day-break and the shadows flee away."

Marxian Economics.

The Buying and Selling of Labor-power.

Labor-power a Commodity.

If several workmen were to be asked: "How much wages do you get?" one would reply, "I get a dollar a day from my employer;" another, "I get two dollars a day," and so on. According to the different branches of industry in which they are employed, they would mention different sums of money that they receive from their respective employers for the completion of a certain task: for example, for weaving a yard of linen, or for setting a page of type. Despite the variety of their statements, they would all agree upon one point: That wages are the amount of money which the capitalist pays for a certain amount of work.

Consequently it appears that the capitalist buys their labor with money, and that for money they sell him their labor. But this is merely an illusion. What they actually sell to the capitalist for money is their labor-power. This labor-power the capitalist buys for a day, a week, a month, &c. And after he has bought it he uses it up by letting the worker labor during the stipulated time. With the same amount o money with which the capitalist has bought their labor-power, for example, with two dollars, he could have bought a certain amount of sugar or of any other commodity. The two dollars with which he bought twenty pounds of sugar is the price of the twenty pounds of sugar. The two dollars with which he bought twelve hours' use of the labor-power is the price of twelve hours' labor. Labor-power, then, is a commodity, no more, no less so than is the sugar. The first is measured by the clock, the other by the scales.

Their commodity, labor-power, the workers exchange for the commodity of the capitalist, for money, and, moreover, this exchange takes place at a certain ratio. So much money for so long a use of labor-power. For twelve hours' weaving, two dollars. And these two dollars, do they not represent all the other commodities which I can buy for two dollars? Therefore, actually, the worker has exchanged his commodity, labor-power, for commodities of all kinds, and, moreover, at a certain ratio. By giving him two dollars the capitalist has given him so much meat, so much clothing, so much wood, light, &c., in exchange for his day's work. The two dollars, therefore, expresses the relation in which labor-power is exchanged for other commodities, the exchange value of labor-power. The exchange value of a commodity estimated in money is called its price. Wages, therefore, are only a special name for the price of labor-power, and are usually called the price of work; it is the special name for the price of this peculiar commodity, which has no other repository than human flesh and blood.

Let us take any worker for example, a weaver. The capitalist supplies him with the loom and the yarn. The weaver applies himself to work, and the yarn is turned into cloth. The capitalist takes possession of the cloth, and sells it for twenty dollars, for example. Now, are the wages of the weaver a share of the cloth, of the twenty dollars, of the product of his work! By no means. Long before the cloth is sold, perhaps long before it is fully woven, the weaver has received his wages. The capitalist, then, does not pay his wages out of the money which he will obtain from the cloth, but out of money already on hand. Just as little as loom and yarn are the product of the weaver to whom they are supplied by the employer, just so little are the commodities which he receives in exchange for his commodity—labor-power—his product. It is possible that the employer found no purchasers at all for his cloth. It is possible that he did not get even the amount of the wages by its sale. It is possible that he sells it very profitably in proportion to the weaver's wages. But all that does not concern the weaver. With a part of his existing wealth, of his capital, the capitalist buys the labor-power of the weaver in exactly the same manner as, with another part of his wealth, he has bought the raw material—the yarn—and the instrument of work—the loom. After he has made these purchases, and among them belongs the labor-power necessary to the production of the cloth, he produces only with raw materials and instruments of labor belonging to him. For our good weaver, too, is one of the instruments of labor, and being in this respect on a par with the loom, he has no more share in the product (the cloth), or in the price of the product, than the loom itself has.

Wages, therefore, are not a share of the worker in the commodities produced by himself. Wages are that part of already existing commodities with which the capitalist buys a certain amount of productive labor-power.

Consequently, labor-power is a commodity which its possessor, the wage-worker, sells to the capitalist. Why does he sell it? In order to live.

But the putting of labor power into action, i.e., the work, is the active expression of the laborer's own life. And this life activity he sells to another person in order to secure the necessary means of life. His life-activity, therefore, is but a means of securing his own existence. He works that he may keep alive. He does not count the labor itself as a part of his life; it is rather a sacrifice of his life. It is a commodity that he has auctioned off to another. The product of his activity, therefore, is not the aim of his activity. What he produces for himself is not the silk that he weaves, not the gold that he draws up the mining shaft, not the palace that he builds. What he produces for himself is his wages, and silk, gold, and palace are resolved for him into a certain quantity of necessaries of life, perhaps into a cotton jacket, into copper coins, and into a basement dwelling. And the laborer who for twelve hours long weaves, spins, bores, turns, builds, shovels, breaks stones, carries hods, and so on—is this twelve hours' long weaving, spinning, boring, turning, building, shovelling, stone-breaking, regarded by him as a manifestation of his life as life? Quite the contrary. Life for him begins where this activity ceases, at the table, at the tavern seat, in bed. The twelve hours' work, on the other hand, has no meaning for him as weaving, spinning, boring, and so on, but only as earnings, which enable him to sit down at a table, to take his seat in the tavern, and to lie down in a bed.

If the silkworm's object in spinning were to prolong its existence as caterpillar, it would be a perfect example of a wage-worker. Labor-power was not always a commodity (merchandise). Labor-power was not always wage-labor, i.e., free labor. The slave did not sell his labor-power to the slave-owner, any more than the ox sells his laboring force to the farmer. The slave, together with his labor-power, was sold to his owner once for all. He is a commodity that can pass from the hand of one owner to that of another. He himself is a commodity, but his labor-power is not his commodity. The serf sells only a portion of his labor-power. It is not he who receives wages from the owner of the land; it is rather the owner of the land who receives a tribute from him. The serf belongs to the soil, and to the lord of the soil he brings its fruit. The free laborer, on the other hand, sells his very self, and that by fractions. He auctions off eight, ten, twelve, fifteen hours of his life, one day like the next, to the owner of raw material, tools, and means of life, i.e., to the capitalist. The laborer belongs neither to an owner nor to the soil, but eight, ten, twelve, fifteen hours of his daily life belong to whomsoever buys them. The worker leaves the capitalist, to whom he has sold himself, as often as he chooses, and the capitalist discharges him as often as he sees fit, as soon as he no longer gets any use, or not the required use, out of him. But the worker, whose only source of income is the sale of his labor-power, cannot leave the whole class of buyers, i.e., the capitalist class, unless he gives up his own existence. He does not belong to this or to that capitalist, but to the capitalist class; and it is for him to find his man, i.e., to find a buyer in this capitalist class.—"Marx."

MIKE AND IKE.

Said Mike to Ike: "You dirty Jew, I'll whale the stuffin' out of you! You blatherin', unbaptized galoot, I'm danged good moind to smash your snoot!" Said Ike to Mike: "You Christian dog, you r-rotten beast vot lifs on hog, ven dot church r-rings dot ol' church bell, I dells der pope to go to hell!" And then the blood and whiskers flew between the Christian and the Jew.

Now, both these lobsters worked all day for the self-same boss at blamed small pay; and devil a bit did this boss care for the bleeding mugs and gobs of hair. "If I," said he, "can keep these two—Mike, the Christian, and Ike, the Jew—scrappin' about their creeds and such, I can skin 'em both to beat the Dutch; but if they lose their myths and creeds, their goblins, ghosts and strings of beads, and fined their interests are one, the two would have me on the run!"

And the boss lay back and smole a smile, and dreamed of next year's goodly pile that he would swipe from wealth that grew from sweat of Christian and of Jew. And he blessed the ghosts with all his heart that kept poor Mike and Ike apart.—Melting Pot.

National Library of Australia http://nla.gov.au/nla.news-page12366938

A.S.P. News & Notes.

National Executive Administrative Council.

The Administrative Council met on Aug. 30, and dealt with a quantity of important business. The most important matter dealt with arose out of a letter received from J. Cruickshenk, Melbourne, who wrote on behalf of a recently formed Unity Committee, enclosing the Committee's suggestions for a bases for Socialist unity throughout the Commonwealth. The matter was discussed at length, after which it was resolved to invite the Socialist Labor Party to appoint delegates to meet representatives of the A.S.P. to consider the matter. Comrades Jones, Winspear, and Roche were appointed to represent the A.S.P.

Branch Secretaries are requested to address all correspondence to

J. W. ROCHE,
General Secretary,
115 Goulburn Street,
Sydney.

BRISBANE.

For several months Brisbane Local has been engaged in a struggle with the powers that be of this city in an endeavor to compel the authorities to recognise that most elementary right of citizenship the right of free speech. The Commissioner of Police, acting through power given him in 1905 by the Liberal-Labor Coalition Government, denies the use of the public streets on a Sunday to all but "duly authorised representatives of religious bodies," consequently all secular bodies are gagged on the Lord's Day. On a week-day anyone can hold a meeting, providing (mark the word!) he gets a permit from the Inspector of Traffic. Now, religious (!) bodies like the Salvation Army are granted a permit, which holds good for a year, but the Socialist Party must needs apply to his mightiness the Inspector every week. Not only this, but religious bodies have a regular meeting-place, and are scarcely ever troubled by the police, whilst the Socialists are moved as soon as they gain a fair-sized crowd, and relegated to an out-of-the-way place like Market-square. The police are in attendance, but they never aid in keeping order should a few beerpaid scum interrupt the speakers. Rather do they encourage such rowdies. Promptly at 10 o'clock official autocracy applies the closure. This Local has come to the conclusion that this discrimination and undue influence on the part of the police must end.

Some time ago several comrades were imprisoned for speaking on a Sunday afternoon without a permit. Permits had been applied for on several occasions, but the Inspector turned them down. At a business meeting following the arrests it was decided to take every means possible other than having comrades gaoled to win the right of publicly expressing our ideas and principles. Of course, some members were for immediate action, and keenly desired to go on as we had commenced, but the majority were in favor of approaching the Home Secretary, the Commissioner, and the trades unions. The Home Secretary refused to take action. The Commissioner would not allow us to reach him when representatives went to interview him, but from the security of his office he sent a satellite to inform them to go to the Inspector of Traffic. The Inspector said he could not move without the consent of his superior, the Commissioner, so there you are—where are you? Some of the boys then proposed a deputation to the Home Secretary. A request was sent for an interview, but the Home Secretary replied, saying no good could come from such a deputation. Meanwhile the trades unions had been circularised, and a delegate meeting was called for. This meeting was disappointing, as only three delegates, representing two unions, turned up. Having tried all constitutional means and failed, we have decided on taking up a militant attitude. Next Sunday one of our speakers will take a stand on the corner of Edward and Queen streets, on a spot occupied earlier on in the evening by the Salvation Army. He will be arrested undoubtedly. The following Sunday we shall be there again with another volunteer. So the fight must go on. Workers, it's up to you. You that are free from the Boss for a time hit up Brisbane, and aid in the fight.

We are holding a picnic, in conjunction with Russian comrades, on Sunday, September 14. We are going by motor launch to Beryl, up the River Brisbane, to 17-Mile Rocks. Tickets, 3s., 2s., and 6d. Refreshments provided.

GORDON BROWN,
Or. Secretary.

Later.—By Wire: "Arrested Sunday night, case adjourned until Tuesday."

(A. G. Brown was probably the comrade arrested as he was announced to speak on Sunday night.—Ed.

BROKEN HILL.

Last Sunday night Comrade D. Healy delivered a lecture in our Hall on "War and the Workers." There was a good attendance. Our outdoor meeting was also well attended. The I.W.W. is going strong here in Broken Hill, and has large open-air meetings every Sunday night. An old member of our party, Comrade Frank Duff, died lately, leaving a family of six, and members have been engaged raising a fund to assist them.

The shop assistants' strike still continues. At any rate, the starch-collared brigade have the backbone to break the Arbitration law of the great Labor Party. If the workers generally would realise that it is only by breaking the capitalist law that they can improve their condition they would soon alter things. A so-called Co-operative Store in Argent-street signed an agreement with the shoppies to pay the log of wages they asked, and has now gone back on its word, so its hands have come out with the rest. The local Wannamakers and Marshall Fields have drawn up a schedule of wages and are offering female assistants, 16 years of age and under, 8s. 3d. a week; female assistants, 21 years of age, 24s. a week. This in a town where only the most wretched lodgings can be had for 22s 6d a week! Is it to be wondered at that there is a rich crop of prostitution in our Australian cities.

The son of Comrade J. Yeo has been fined £5 or a month's jail for not allowing himself to be trained as a murderer under that lovely Conscript Act of the Labor Party.

Two fatalities occurred on the mines during the last few days, making 26 in all since the year began, and as I write there is a prospect of a third man succumbing to his injuries. Last year's total of fatalities was nineteen. Such is the toll of capitalist industry.

Yours for revolt,
THE REBEL.

MELBOURNE BRANCH, A.S.P.

A fortnight has passed since a report of our branch activities has appeared in these columns, nevertheless it must not be taken for granted we are on the high road to oblivion as a branch.

As a matter of fact, the past fortnight has been particularly good in every respect, both from the viewpoint of finances and propaganda.

Two good meetings have been held indoors, one being addressed by Comrade Morris Moss, whose subject was "The Fraud, Christianity," and the other by Comrade Mrs. McDonald, who dealt with the progress and work of the Rationalist Press Association of England. Both lecturers were in tip-top form, and both lectures were highly instructive.

Four successful meetings have been held outdoors, and sales of literature have been particularly good.

Last Sunday's Yarra meeting was, however, the best, there being a large muster of branch speakers, when most of them spoke briefly. Amongst those who spoke were Messrs. J. Harris, M. Joyce, W. Burgess, J. R. Wilson, and G. R. Jeffrey. The speeches had all the right militant ring, and the audience was attentive.

Members and friends will learn with regret that Comrade Jeffrey has met with a rather serious accident, and that he is at present confined to bed. Those who know him will readily join in wishing him a speedy recovery, as Comrade Jeff. is one of the true Reds, always willing, week after week, to take his place on the platform, and to otherwise assist in the work to be done.

Speakers at branch headquarters on Sundays, 14th and 21st, are C. Menzies and J. R. Wilson. Make a note of this. Invite your friends, and swell the attendance.

J. R. WILSON, Secretary.

SYDNEY.

Successful meetings were held during the past week in Liverpool, Market, and Park streets.

Sunday's Domain meeting was well attended by an interested audience.

Thursday's business meeting was also of a highly interesting kind, it being decided to hold Sunday night meetings in Leigh House, Castlereagh-street, the first to take place on Sunday night week, the 14th September. The next business meeting will be held in Queen's Hall, Pitt street, on Thursday, 18th September, when a discussion will take place on a notice of motion by Com. L. Jones that the executive officers and rules of branch be abolished.

Members are reminded that the levy of one shilling per member is now due, and must be paid before September 30th, or they will be considered unfinancial.

CECIL WHITMORE, Secretary.

ASSISTANCE NEEDED.

It is a long time since we asked for financial assistance, but the need, notwithstanding our silence, has been constantly pressing.

We have done our best to improve the paper and give our readers what no other paper in the Commonwealth can give, but lack of funds cripples our efforts and makes progress slow and tedious.

The paper is still produced at a loss, and that makes our task each week both arduous and onerous. We have done our best to minimise such loss, and are gradually cutting it down, but a good deal remains to be done ere we are on a safe footing.

We are receiving numerous letters encouraging and congratulating us on our work, and while we are grateful for such evidences that the work of the paper is appreciated, still practical financial assistance is badly needed, and at the present juncture would be doubly valuable.

Therefore, we ask all who value the "International," and desire to see it grow and improve in quality and influence, to forward any assistance they can each week.

A few months ago the Maintenance Fund showed that our readers were prepared to render considerable assistance, but since that time till now, the Fund has dwindled while the paper has been admittedly improved in quality and style.

A hasty conclusion would impel to the belief that the paper is not wanted and is not appreciated and that its readers would be just as well pleased if we were compelled to shut up and sell our services to the capitalist press, but we are loth, in view of the evidence as to the need of the paper, to accept that conclusion.

Anyhow, our friends should set to work to help the "International" at once. Socialism calls upon everyone to do this and so help to make the paper brighter and stronger than it has been. Remember, there are thousands of its enemies, who are your enemies, who would gloat over its downfall if it went down, and do what you can to destroy the hopes of such people.

G. G. Reeve in Reply to E. Moyle.

(To the Editor of the "International Socialist.")

In answer to E. Moyle I desire you to print copies of letters from Vincent St. John General Secretary-Treasurer of the Industrial Worker of the World, and C. Stanley, to me. All those interested will then be able to judge for themselves as to who is Secretary-Treasurer of Sydney Local.

"I.W.W. Headquarters,
164-166 West Washington-street,
"Chicago, U.S.A.,
"April 7th, 1913.

Mr. G. G. Reeve,
"Secretary-Treasurer, Australian Administration.

"Sir,—Yours of March 3 to hand. Have read your letter, with signatures and enclosures, over carefully, and am returning to you herewith. As matters stand, you can depend on it that this office will not pay any attention to Stanley's outfit, or recognise him as Secretary of the Sydney Local. I take it, from reading your communication and the letters passing between yourself and Adelaide office, that this office will be justified in continuing to recognise yourself and associates as the Sydney Local of the I.W.W.

"Am mailing 100 dues books by parcel post this date, also 500 dues, stamps, 2,000 out-of-work stamps, constitutions, rules, and ledger. Find enclosed bill for the amount.

"Will reply to balance of letter under separate cover.—With best wishes, I am, yours for industrial freedom.

"VINCENT ST. JOHN,
"General Secretary-Treasurer."

(Copy of Letter from C. Stanley to G. G. Reeve.)

"72 Ann-street, Surry Hills,
"June 2nd, 1913.

"Sydney Local, No. 2.

"Fellow-worker,—I am instructed by this Local to write and ask you if you will attend a meeting on Monday night, June 9, for the purpose of reconsidering the divisions of the Local. Will you come and give your side of the case?—I am, Yours for revolt,

"C. STANLEY."

I. S. Liedertafel.

The International Socialist Liedertafel held the Annual Ball on Sept. 5th. at the New Masonic Hall, Castlereagh-st., Sydney. The Ball was a great success, all present enjoyed themselves.

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O. BLANC, Secretary.

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